



Statement of Purpose

The National Organization for Women's 1966 Statement of Purpose

NOTICE: This is a historic document, which was adopted at NOW's first National Conference in Washington, D.C. on October 29, 1966. The words are those of the 1960s, and do not reflect current language or NOW's current priorities.

We, men and women who hereby constitute ourselves as the National Organization for Women, believe that the time has come for a new movement toward true equality for all women in America, and toward a fully equal partnership of the sexes, as part of the world-wide revolution of human rights now taking place within and beyond our national borders.

The purpose of NOW is to take action to bring women into full participation in the mainstream of American society now, exercising all the privileges and responsibilities thereof in truly equal partnership with men.

We believe the time has come to move beyond the abstract argument, discussion and symposia over the status and special nature of women which has raged in America in recent years; the time has come to confront, with concrete action, the conditions that now prevent women from enjoying the equality of opportunity and freedom of choice which is their right, as individual Americans, and as human beings.

NOW is dedicated to the proposition that women, first and foremost, are human beings, who, like all other people in our society, must have the chance to develop their fullest human potential. We believe that women can achieve such equality only by accepting to the full the challenges and responsibilities they share with all other people in our society, as part of the decision-making mainstream of American political, economic and social life.

We organize to initiate or support action, nationally, or in any part of this nation, by individuals or organizations, to break through the silken curtain of prejudice and discrimination against women in government, industry, the professions, the churches, the political parties, the judiciary, the labor unions, in education, science, medicine, law, religion and every other field of importance in American society.

Enormous changes taking place in our society make it both possible and urgently necessary to advance the unfinished revolution of women toward true equality, now. With a life span

lengthened to nearly 75 years it is no longer either necessary or possible for women to devote the greater part of their lives to child-rearing; yet childbearing and rearing which continues to be a most important part of most women's lives — still is used to justify barring women from equal professional and economic participation and advance.

Today's technology has reduced most of the productive chores which women once performed in the home and in mass-production industries based upon routine unskilled labor. This same technology has virtually eliminated the quality of muscular strength as a criterion for filling most jobs, while intensifying American industry's need for creative intelligence. In view of this new industrial revolution created by automation in the mid-twentieth century, women can and must participate in old and new fields of society in full equality — or become permanent outsiders.

Despite all the talk about the status of American women in recent years, the actual position of women in the United States has declined, and is declining, to an alarming degree throughout the 1950's and 60's. Although 46.4% of all American women between the ages of 18 and 65 now work outside the home, the overwhelming majority — 75% — are in routine clerical, sales, or factory jobs, or they are household workers, cleaning women, hospital attendants. About two-thirds of Negro women workers are in the lowest paid service occupations. Working women are becoming increasingly — not less — concentrated on the bottom of the job ladder. As a consequence full-time women workers today earn on the average only 60% of what men earn, and that wage gap has been increasing over the past twenty-five years in every major industry group. In 1964, of all women with a yearly income, 89% earned under \$5,000 a year; half of all full-time year round women workers earned less than \$3,690; only 1.4% of full-time year round women workers had an annual income of \$10,000 or more.

Further, with higher education increasingly essential in today's society, too few women are entering and finishing college or going on to graduate or professional school. Today, women earn only one in three of the B.A.'s and M.A.'s granted, and one in ten of the Ph.D.'s.

In all the professions considered of importance to society, and in the executive ranks of industry and government, women are losing ground. Where they are present it is only a token handful. Women comprise less than 1% of federal judges; less than 4% of all lawyers; 7% of doctors. Yet women represent 51% of the U.S. population. And, increasingly, men are replacing women in the top positions in secondary and elementary schools, in social work, and in libraries — once thought to be women's fields.

Official pronouncements of the advance in the status of women hide not only the reality of this dangerous decline, but the fact that nothing is being done to stop it. The excellent reports of the President's Commission on the Status of Women and of the State Commissions have not been fully implemented. Such Commissions have power only to advise. They have no power to enforce their recommendation; nor have they the freedom to organize American women and men to press for action on them. The reports of these commissions have, however, created a basis upon which it is now possible to build. Discrimination in employment on the basis of sex is now prohibited by federal law, in Title VII of the Civil Rights Act of 1964. But although nearly one-third of the cases brought before the Equal Employment Opportunity Commission during the first year dealt with sex discrimination and the proportion is increasing dramatically, the Commission has not made clear its intention to enforce the law with the same seriousness on

behalf of women as of other victims of discrimination. Many of these cases were Negro women, who are the victims of double discrimination of race and sex. Until now, too few women's organizations and official spokesmen have been willing to speak out against these dangers facing women. Too many women have been restrained by the fear of being called 'feminist.' There is no civil rights movement to speak for women, as there has been for Negroes and other victims of discrimination. The National Organization for Women must therefore begin to speak.

WE BELIEVE that the power of American law, and the protection guaranteed by the U.S. Constitution to the civil rights of all individuals, must be effectively applied and enforced to isolate and remove patterns of sex discrimination, to ensure equality of opportunity in employment and education, and equality of civil and political rights and responsibilities on behalf of women, as well as for Negroes and other deprived groups.

We realize that women's problems are linked to many broader questions of social justice; their solution will require concerted action by many groups. Therefore, convinced that human rights for all are indivisible, we expect to give active support to the common cause of equal rights for all those who suffer discrimination and deprivation, and we call upon other organizations committed to such goals to support our efforts toward equality for women.

WE DO NOT ACCEPT the token appointment of a few women to high-level positions in government and industry as a substitute for serious continuing effort to recruit and advance women according to their individual abilities. To this end, we urge American government and industry to mobilize the same resources of ingenuity and command with which they have solved problems of far greater difficulty than those now impeding the progress of women.

WE BELIEVE that this nation has a capacity at least as great as other nations, to innovate new social institutions which will enable women to enjoy the true equality of opportunity and responsibility in society, without conflict with their responsibilities as mothers and homemakers. In such innovations, America does not lead the Western world, but lags by decades behind many European countries. We do not accept the traditional assumption that a woman has to choose between marriage and motherhood, on the one hand, and serious participation in industry or the professions on the other. We question the present expectation that all normal women will retire from job or profession for 10 or 15 years, to devote their full time to raising children, only to reenter the job market at a relatively minor level. This, in itself, is a deterrent to the aspirations of women, to their acceptance into management or professional training courses, and to the very possibility of equality of opportunity or real choice, for all but a few women. Above all, we reject the assumption that these problems are the unique responsibility of each individual woman, rather than a basic social dilemma which society must solve. True equality of opportunity and freedom of choice for women requires such practical, and possible innovations as a nationwide network of child-care centers, which will make it unnecessary for women to retire completely from society until their children are grown, and national programs to provide retraining for women who have chosen to care for their children full-time.

WE BELIEVE that it is as essential for every girl to be educated to her full potential of human ability as it is for every boy — with the knowledge that such education is the key to effective participation in today's economy and that, for a girl as for a boy, education can only be serious where there is expectation that it will be used in society. We believe that American educators are

capable of devising means of imparting such expectations to girl students. Moreover, we consider the decline in the proportion of women receiving higher and professional education to be evidence of discrimination. This discrimination may take the form of quotas against the admission of women to colleges, and professional schools; lack of encouragement by parents, counselors and educators; denial of loans or fellowships; or the traditional or arbitrary procedures in graduate and professional training geared in terms of men, which inadvertently discriminate against women. We believe that the same serious attention must be given to high school dropouts who are girls as to boys.

WE REJECT the current assumptions that a man must carry the sole burden of supporting himself, his wife, and family, and that a woman is automatically entitled to lifelong support by a man upon her marriage, or that marriage, home and family are primarily woman's world and responsibility — hers, to dominate — his to support. We believe that a true partnership between the sexes demands a different concept of marriage, an equitable sharing of the responsibilities of home and children and of the economic burdens of their support. We believe that proper recognition should be given to the economic and social value of homemaking and child-care. To these ends, we will seek to open a reexamination of laws and mores governing marriage and divorce, for we believe that the current state of "half-equity" between the sexes discriminates against both men and women, and is the cause of much unnecessary hostility between the sexes.

WE BELIEVE that women must now exercise their political rights and responsibilities as American citizens. They must refuse to be segregated on the basis of sex into separate-and-not-equal ladies' auxiliaries in the political parties, and they must demand representation according to their numbers in the regularly constituted party committees — at local, state, and national levels — and in the informal power structure, participating fully in the selection of candidates and political decision-making, and running for office themselves.

IN THE INTERESTS OF THE HUMAN DIGNITY OF WOMEN, we will protest, and endeavor to change, the false image of women now prevalent in the mass media, and in the texts, ceremonies, laws, and practices of our major social institutions. Such images perpetuate contempt for women by society and by women for themselves. We are similarly opposed to all policies and practices — in church, state, college, factory, or office — which, in the guise of protectiveness, not only deny opportunities but also foster in women self-denigration, dependence, and evasion of responsibility, undermine their confidence in their own abilities and foster contempt for women.

NOW WILL HOLD ITSELF INDEPENDENT OF ANY POLITICAL PARTY in order to mobilize the political power of all women and men intent on our goals. We will strive to ensure that no party, candidate, president, senator, governor, congressman, or any public official who betrays or ignores the principle of full equality between the sexes is elected or appointed to office. If it is necessary to mobilize the votes of men and women who believe in our cause, in order to win for women the final right to be fully free and equal human beings, we so commit ourselves.

WE BELIEVE THAT women will do most to create a new image of women by acting now, and by speaking out in behalf of their own equality, freedom, and human dignity — not in pleas for special privilege, nor in enmity toward men, who are also victims of the current, half-equality

between the sexes -- but in an active, self-respecting partnership with men. By so doing, women will develop confidence in their own ability to determine actively, in partnership with men, the conditions of their life, their choices, their future and their society.

This Statement of Purpose was written by Betty Friedan, author of "The Feminine Mystique".

Relevant documents: [1998 Declaration of Sentiments for NOW](#)